Millennial Star

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The Prodigal's Return

No. 33, Vol. 102 **Thursday, August 15, 1940**

POETRY

In mild weather we may boast of braving the storm. On shore we may speak of defying the waves. In a parlour we may vaunt of raging battlefields. Valour is plentiful until it is brought to the test. But only when the test has been made can we be sure whether it is spurious or genuine.

VALOUR.

In the proofs of chance
Lies the true proof of man. The sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast, making their way
With those of nobler bulk?
But let the ruffian Boreas once enrage
The gentle Thetis, and anon, behold
The strong-ribb'd bark through liquid mountain cut,
Bounding between the two moist elements,
Like Perseus' horse: where then the saucy boat,
Whose weak untimber'd sides but even now
Co-rivall'd greatness? either to the harbour fled,
Or made a toast for Neptune. Even so
Doth valour's show, and valour's worth, divide
In storms of fortune.

—William Shakespeare.

VALIANT REDRESS

Wise men ne'er sit and wail their loss,
But cheerly seek how to redress their harms.
What though the mast be now blown overboard,
The cable broke, the holding anchor lost,
And half our sailors swallow'd in the flood?
Yet lives our pilot still: Is't meet, that he
Should leave the helm, and, like a fearful lad,
With tearful eyes, add water to the sea,
And give more strength to that which hath too much;
Whiles, in his moan, the ship splits on the rock,
Which industry and courage might have saved?

—William Shakespeare.

THOUGHT FOR THE WEEK

I'll say this for adversity—people seem to be able to stand it, an' that's more'n I kin say fer prosperity.

—Frank McKinney Martin.

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Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7

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THIS WEEK'S COVER

ON the cover this week is depicted the return of the Prodigal Son to his Father. The story around this is one of those classical examples that the Saviour was so adept at giving in the form of what are known as parables, and this is exquisitely illustrative of the love of a parent for a son. God loves all mankind, His children. Do we love Him?

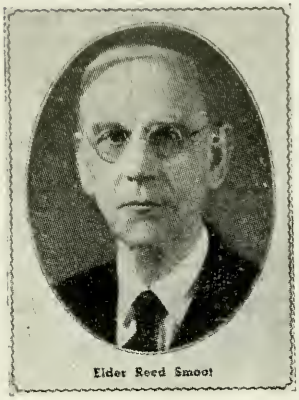
(See page 586.)

Charity

By Elder Reed Smoot

Of the Council of the Twelve Apostles

CONFERENCE ADDRESS, 1940



Elder Reed Smoot

THIS is a wonderful Church, and as the years go by that truth will be known better in all parts of this world. With that power directed by our Heavenly Father Himself, this Church will not only grow in numbers, but will grow in influence among the people of the world.

CHARITY A CHRISTIAN VIRTUE

Charity—we believe in that grand principle, and not only believe in it but manifest our belief in action in the many ways provided for by the Gospel. Charity has been a great problem that every dispensation has had to meet in some way. God has provided the way, and this people, the members of the Church of Jesus Christ of Latter-day Saints, are living closer to that law, I am quite sure, than any other people in the world. Charity of the proper kind and spirit is an essential virtue in all Christian living.

QUOTATIONS FROM SCRIPTURE

In Corinthians, chapter thirteen, I find these words:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . .

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Let all our things be done with charity.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

I find in the third chapter of Colossians it says:

Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The psalm of David asks:

Lord, who shall abide in thy tabernacle? Who shall dwell in the holy hill?

The answer was:

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Lack of charity might be blamed for much that is wrong in the world today, for if all people were tolerant of the faults and weaknesses of others, and would approach them with charity and love in their hearts, it would be much easier to solve the problems confronting this old world of ours today, and which are threatening our civilization.

THE GOSPEL A CURE FOR ILLS OF WORLD

The only solution to these perplexing questions is to be found in the teachings of the Master. He gave to the world a philosophy of life that will bring to the world the peace and happiness for which humanity has been seeking through all the ages. His was a Gospel of peace, love and charity, and we must turn to His teachings. He was the Prince of Peace, and the nations which persist in ignoring His counsel and His warnings are following the path that leads to destruction and decay.

John, in the fourth chapter of his first epistle, says:

Let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. . . .

If God so loved us, we ought also to love one another. . . .

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from Him, that he who loveth God love his brother also.

AARON AND MIRIAM REBUKED

When Moses married the Ethiopian woman, as related in Numbers, twelfth chapter, Miriam and Aaron complained of it and said:

Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it. . . .

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam: Come out ye three unto the tabernacle of the congregation. And they three came out.

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

And he said: Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so, who is faithful in all mine house,

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the Lord was kindled against them; and he departed.

And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow, and Aaron looked upon Miriam and, behold, she was leprous.

SAYINGS OF THE SAVIOUR

In Matthew, seventh chapter, we read:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

God is love, and he that dwelleth in love dwelleth in God.

Herein is our love made perfect, . . . because as He is, so are we in this world.

LOVE WILL FINALLY TRIUMPH

We should love and speak the truth, but only in love and kindness. Truth should ever extend the hand of love.

Who seeks for heaven alone, to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

We should seek to obtain that love, that charity which the words of the Apostle Paul declared to be so important. Only by so doing can the ills of the world be cured. As Paul makes the assertion that "Charity beareth all things, believeth all things, hopeth all things, endureth all things," he gives us to know that this heavenly attitude, charity or brotherly love, will triumph and continue, where most other things fail or cease. He assures us, in substance, that where charity rules, pride hangeth not.

May God's blessings ever be with us. May we recognize our duties not only as citizens of our country, but as members of the Church of Jesus Christ of Latter-day Saints.

Ricochet

From the "Evening Standard," 5th August, 1940.

Ian Coster writes in "Lighter London":

"'Millennial Star,' Mormon publication founded here in 1840, publishes this 'Thought for the Week': 'An optimist is a fellow who can see a light where there ain't one—and a pessimist is a fellow who comes along and blows it out.' Both useful fellows in the blackout."

Brigham Young On The Screen

By Weston N. Nordgren

HOLLYWOOD, California. July— Special)—Cameras have ground out nearly the last foot of film, eating up a six hundred and twenty-five thousand pounds budget allotted by 20th Century-Fox studios here in Beverly Hills in honour of Brigham Young, the highlights of whose life have been turned into celluloid for the screen fare of millions.

Most of the picture already is "canned," for in addition to background material shot in Utah last summer and autumn, more than two and a half months of actual studio and location filming has been done. The spectacle epic was largely filmed out of doors at Lone Pine and Big Bear, California, since these sites are closer to the studios than Utah. Some of the shooting took place at a nearer location, the Agoura Ranch in Picture City. Here we were privileged to see Tyrone Power get the "beating" of his life as he fought the Missouri rabble mobbing the Saints.

Tyrone Power, Linda Darnell, Mary Astor and Dean Jagger have the leading roles, with Jane Darwell, John Carradine, Jean Rogers and Brian Donlevy playing the principal supporting roles.

Brigham Young, modern Moses of the famous Mormon pioneer trek, is being played by Dean Jagger, recruited from the New York stage. Vincent Price, also from Broadway, portrays Joseph Smith, the original Mormon prophet-leader.

Director Henry Hathaway may possibly go to Utah later for scenes from Cedar City and vicinity to complete the picture. Several thousand extras took part in the re-enactment of the pioneer trek from Nauvoo to Salt Lake City. The flight into the wilderness of 20,000 Mormons is well portrayed.

President Heber J. Grant, President J. Reuben Clark, Jr., Dr. John A. Widtsoe, Elder George D. Pyper and others have been consulted by the studio in the preparation of the script.

Darryl F. Zanuck, production chief at 20th Century-Fox, feels that to command the proper attention the Mormon trek must be handled on a grand scale, and so hundreds of prairie schooners, horses, oxen and cattle were used for this section of the production.

Real Mormons in the play include our well-known Moroni Olsen, who plays Dr. Willard Richards, and Len Harbertson, an Elder in the Church, who is acting as stand-in for Dean Jagger.

Jagger insisted that the studio get a stand-in who was well versed in Church affairs, so that he—Jagger—would not make any serious blunders. Thus Harbertson was chosen to coach as well as stand-in.

In the interests of dramatic technique, the film departs from actual history in a few places. Jagger, as Brigham Young, delivers a four-minute harangue in defence of Vincent Price (as Joseph Smith), prior to the martyrdom. In reality, Oliver

Cowdery was the man who defended the prophet. The court-room scene has been magnificently filmed. At another point one of the two wives of Brigham Young who accompanied him on the original trek to Utah is changed in favour of a third wife, who in reality was left to come with a later company. These minor changes are held to be vital to the build-up of the character of Brigham Young.

Sets on the studio back-lot for the epic story centering in Nauvoo cost some £10,000 for exterior and £5,000 for interior sets. The exterior sets include three streets, 30 buildings, part of which are burned for one of the big spectacle scenes; Brigham Young's home, the Latter-day Saint Temple and other historic places.

At Big Bear, a replica of Fort Bridger cost £10,000, and at Lone Pine, £21,250 was expended for a 20 acre set of "Great Salt Lake City" in its infancy, with Council Bluffs, Iowa, growing up next door to the tune of another £3,750. This latter expense included a stockade and a trading post. The Mississippi River, crossed by the Saints fleeing blood-thirsty mobs during the sack of Nauvoo, flowed for 500 feet where once the studio laid out a desert for "Suez." The cost? Just £6,250. The "Father of Waters," was six feet deep, and the ice

(Continued on page 591)

Courtroom Scene from the Trial of Joseph Smith

Left to Right: John Carradine as Porter Rockwell; Tyrone Power and Linda Darnell, romantic leads—fictitious characters; Moroni Olsen as Dr. Willard Richards; Vincent Price as the Prophet Joseph.

Dean Jagger who plays Brigham Young is directly behind Tyrone Power.

★

Gossip Town

(From "Cumorah's Southern Messenger")

HAVE you ever heard of Gossip Town, on the shores of Falsehood Bay, where Old Dame Rumour with rustling gown, is going the livelong day?

It isn't far to Gossip Town, for the people who want to go. The Idleness Train will take you down, in just an hour or so. The Thoughtless Road is a popular route, and most folk start that way. But it is a steep down grade; if you don't look out, you'll land in Falsehood Bay.

You glide through the Valley of Vicious Folk, and into the Tunnel of Hate. Then crossing the Added-to Bridge, you walk right into the city gate. The principal street is called They Say, and I've Heard is the public well; and the breezes that blow from Falsehood Bay are laden with Don't You Tell. In the midst of the town is Telltale Park. You're never quite safe while there; for its owner is Madame Suspicious Remark, who lives on the street, Don't Care.

Just back of the park is Slanderer's Row. 'Twas there that Good Name died; pierced by a dart from Jealousy's Bow, in the hands of Envious Pride. From Gossip Town, Peace long since has fled, but Trouble, Grief, Woe, Sorrow and Care you'll meet instead, if you ever chance to go.

—Anon.

THURSDAY, AUGUST 15, 1940

EDITORIAL

Spiritual Development In A Changing World

THE problem of human progress is one that challenges the attention of many people.

There seems to be in the heart of every normal man the desire to progress. There seems to be an innate virtue that impels people to desire more and better things. The average man is looking ahead to the day when he is going to live a better, richer and more abundant life. It is an ideal, though not always clear cut, that "hangs on the wall" of his subconscious mind, constantly suggesting improvement.

WHAT IS PROGRESS

Progress, in the true sense of the word, cannot be measured by physical dimensions. We pride ourselves on increased production, bigger machines, towering structures and enormous cities. These items merely reflect a change. Progress is a human concept which belongs rather to the arts of life than to either the exact, physical or social sciences. Human progress, according to Matthew Arnold, "consists in a continual increase in the number of those, who, ceasing to live by the animal life alone, come to participate in the intellectual life and moral sides of life also."

We have a tendency to think too much in terms of our properties, our livestock, our lands, stocks, bonds and cash in the bank and think that is wealth. There is no benefit in wealth except when it is properly related to the soul and brain of man. The materials for which we strive and worry and contend are but the symbols of wealth. It is the relationship we establish between the mind and soul and symbol that determines whether it can be wealth to us or merely ashes in our hands; whether our accumulation shall be assets and contributions to a richer and more abundant life or the liabilities of a poverty stricken soul; whether they will be the instru-

ments of constructive progress and achievement or destructive hampers that plague their possessor.

THE LATTER-DAY SAINT POINT OF VIEW

To a true member of the Church of Jesus Christ of Latter-day Saints the acquisition of material wealth is good in so far as it is a means to an end. The acquisition of wealth is beneficial if it is used properly and if in the accumulation thereof the individual does not develop "greed."

It is in the record of tithes and offerings that an individual indicates in a practical way the relationship that exists beween him and his possessions. In helping to build up the physical part of the Kingdom of God on earth, the individual has a wonderful opportunity to maintain a proper balance between the physical and the spiritual. President Heber J. Grant has often given the assurance that you will never lose your testimony of the Gospel if you live the Word of Wisdom, pay your tithing and continue faithful in your prayers.

EXTERNAL INFLUENCES AND CHANGE

There is one thing sure in this life, and that is change. Life is made up of change. Just now we are in a maze of bewildering changes, bringing upheavals to business firms as well as to individuals. How are we going to meet these unlooked-for changes that are coming into our lives? It may be hard to adjust ourselves to the new situations. We need not fight *change;* we should meet it with intelligence and with an increase of courage and strength.

It is true that environment affects people. To a Latter-day Saint, however, external influences should never be allowed to interfere with the progress of his spiritual development.

Times are hard it is true. Adversities come when least expected. The history of this Church is replete with instances where individuals have bravely met every emergency and have been comforted and fortified by the thought that they have kept the faith, that they have retained their testimony of the Gospel and have been true to their God. They have continued grateful to the Lord in every contingency, realizing that there are spiritual goals to be attained which give direction and meaning to every activity.

Let us thank God for sending us the Gospel in these latter days to fortify us against the troubles and hardships that are facing the people of the entire world.—Ira J. Markham

These Two Commandments

By Sister Miriam Mann

London District

"MASTER which is the great commandment in the law?
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment.
And the second is like unto it, Thou shalt love thy neighbour as thyself.
On these two commandments hang all the law and the prophets."

—Matthew 22: 36-40

WE, members of the Church of Jesus Christ, should try to keep these two commandments above all others. Christ tells us again and again to "love your enemies, love one another." He sought to impress upon His followers that the basic principle of the Gospel of Christ was LOVE.

Do we, as members of His Church, keep these commandments? That is the question we all should ask ourselves. Many of us are so engrossed in the daily business of living that we lose sight of the ultimate objective for which we are striving. We are inclined to forget that in order to attain the Kingdom of God, we must love Him absolutely and completely and love our neighbours as ourselves. In our various Church organizations when the people with whom we are working do not see eye to eye with us, when one person perhaps upsets the whole organization, when one or two members have petty likes or dislikes, let us try to remember to *love our neighbours*, I realize that it is easy to say and hard to practice. But then, the harder the goal is to attain, the greater the joy on attaining it.

A friend, coming into a meeting, can instinctively feel if a tension exists among the members. His mind wanders over the fact that "this building has been dedicated to God—is sacred. Surely petty differences should be swept aside here —surely one should be able to find peace and comfort in a church. These people profess to be the true Church of God. Are they really, if they can't even practice the first and greatest commandment to love God and their neighbours?" Thus, a potential member loses interest in the Church before even starting to investigate our principles and teachings. We members of the Church are driving people away while we allow petty personal differences to exist among us.

Let us strive with all our hearts to try and live these two great commandments. Let us strive to be CHRISTIANS.

★

Welsh District Conference Scheduled

Welsh District Conference will be held Sunday next, August 18th, in the Penyard Hall, Merthyr Tydfil. Sessions will be at 2.30 and 6.0 p.m. Mission Authorities will be in attendance.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXIV.—ALCOHOL

"THAT inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . . and, again, strong drinks are not for the belly, but for the washing of your bodies."

HISTORICAL. The recognition of the injurious effects of alcoholic drinks was not new in Joseph Smith's day. In almost every country, coincidentally with the record of the existence of alcohol, opposition to its use has been voiced. The Bible, from Noah to the later prophets, contains numerous references to the evil of drunkenness: "Do not drink wine nor strong drink" (Lev. 10: 9); "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20: 1); "Wine is the poison of dragons, and the cruel venom of asps" (Deut. 32: 33); "Be not drunk with wine wherein is excess" (Eph. 5: 18).

The movements against alcohol, from antiquity to recent days, have fought valiantly for the suppression of this ancient and dangerous dietetic habit of man. Curiously enough, the modern organized effort to stamp out the liquor evil, under the advocacy of total abstinence, began about the time that the Word of Wisdom was received. This agitation culminated on September 1st, 1832, in Preston, England, when total abstinence pledges were signed by seven persons. It was in the Preston Society also that the word "teetotalism" was coined. There is slight probability that the Prophet Joseph Smith knew anything of this activity.

The unqualified statement against alcohol in the Word of Wisdom was courageous, as it was spoken in the name of the Lord in a day of advancing and progressive science. Does the latest knowledge and most modern thought concerning the effects of alcohol on the human body confirm this phase of the Word of Wisdom?

The bitter controversy which has raged around the liquor question has had the good result of inspiring many careful research workers to study the effects of alcohol on the human body and mind. There is now a vast literature on the subject which has been compiled, collated and reduced to a reasonable compass for everybody's use. All such works must be read, however, with due reference to the likes and dislikes of the authors, for wherever differences are slight, conclusions are likely to favour the appetites of the writers. Yet, out of the labours of such trained investigators much has been learned upon which all now agree.

Is Alcohol a Food? The advocates of drink claim as a favourite argument that alcohol is a food.

A food is a substance, that when taken into the body, builds, repairs and nourishes the tissues and cells of the body; pro-

vides heat and supplies energy for the processes of life. By this definition alcohol is not a food. It contains no nitrogen with which to rebuild or repair cell waste; no sugar, starch, mineral matters, fats or vitamins, all essential in maintaining the body in good health. It is true that alcohol taken in small quantities is removed from the body largely by combustion and that it does in that way supply some heat, but since it fails utterly to meet the other requirements of a food, and may even cause excessive loss of protein, and besides interferes as a narcotic with all normal functions of life, it cannot be classed as a food. Authoritative science is conclusive on that point. Besides, alcohol acts as an irritant to the organs of the body, predisposing them to disease, and it develops a vicious, compelling habit—things not done by a food.

Beer, which has been widely advertised as a liquid food, also fails to meet food requirements. Compared with a glass of milk, as is often done, beer shows its deficiencies.

"Milk contains a valuable nutritive fat (cream), beer none. Milk contains a large amount of useful and nutritive sugar; beer contains only a small amount of sugar, the rest of the carbohydrate being useless for purposes of nutrition. Beer contains about one-fourteenth of the protein found in milk, and even much of this is, to say the least, of very doubtful nutritive value. Milk, unless it has been contaminated through neglect and carelessness, contains no poison; beer contains a powerful poison, alcohol. Then again, milk contains valuable vitamins; beer contains none, or practically so."

The best that can be said about beer, as about certain weak wines, is that the percentage of alcohol in it is smaller (from 2.5 per cent. to 6.5 per cent.) than in the so-called strong drinks; but the continual use of even small doses of alcohol has been shown to produce harmful results.

Neither wine (often containing 12 per cent. of alcohol), beer (about 3.5 per cent. of alcohol), nor a distilled liquor (more than 50 per cent. of alcohol) has true food value. To claim that alcohol in any form is a food betrays, in this enlightened day, gross ignorance or a purpose to deceive.

All these statements have been confirmed by many careful experiments. Alcohol is not a food; it is a poison, a powerful drug which exerts a marked effect upon many of the organs of the body. The desire for alcoholic drink is not a result of a normal need, but of an acquired appetite. By frequent use this appetite too often becomes the master of the will.

Temperate Use of Alcohol. Is there such a thing? No one argues for drunkenness. Its ugly brood are too evident. The question among intelligent people has always been as to the effect of the moderate indulgence in alcoholic beverages. This matter has been put to frequent experimental test, with results definitely against the use of alcohol in even small amounts. Since human beings react to small doses of alcohol, the effect upon the body and mind is merely one of degree. This has been shown to be so by numerous experiments. It has been wisely said that "a man under the influence of even small doses of alcoholic liquor becomes an altered individual —always altered for the worse."

(To be continued)

Added Upon

A STORY

By Nephi Anderson

PART THIRD—SECTION II (continued)

SIGNE and Rachel were closely associated, and they performed missions together to their less enlightened sisters whose condition was not so favourable. These were of the frivolous and foolish women who had been taken captive by earthly things. They had nothing with which to occupy themselves: in earth-life, wealth, fashion, the gratification of depraved appetites and passions, and the pampering of worldly vanities had been their chief concern; and now that earthly things were no more, these women were as if lost in a strange world, having no sure footing, groping about in semi-darkness, hungering and thirsting, but finding no means by which they might be satisfied.

"I am more than ever thankful," said Signe to Rachel when they had laboured long with a group of frivolous women, "that the gospel reached us in earth-life."

"And that we accepted it," added Rachel.

"Yes; many of these sisters of ours are not evil; they are just weak—empty of good. Their earthly training was at fault. And then some of them have told me that they were very much surprised to find that death had not worked a transformation in them: they have still the same feelings, desires and thoughts as before."

"Some foolish things were taught in earth-life," said Rachel, "one of them being deathbed repentance. Common sense, if not reason, ought to have told us that a change of heart coming when a person is in full possession of his faculties is far better than the confessions made in fear of death. Repentance should have come further back, for the sooner we turn about on the right way, the further we get on the road to perfection."

Rachel finished her little speech with a smile—the simple sweet smile, fixed into her nature for all time. A strange sister came up to her, who was greeted pleasantly.

"I want to know more of you two," she said. "There is something about you different from me or my fellows. When you mix with us and talk with us, I can feel it, but I don't know what it is. You appear to me to be, lilies-of-the-valley among weeds—yes, that's it."

"And isn't a weed just a useful plant grown wild?" asked Signe. "All it needs is careful cultivation. Come with us as we walk along. We shall be pleased to talk with you. We are not very wise, but we may always ask the brethren who are wiser, for more light."

And so these three went slowly along the beautiful paths of spirit-land, conversing as they went. The hazel eyes of the

brown-haired stranger opened in wide astonishment at what her sisters told her.

Sometimes she asked questions, sometimes she shook her head in disbelief. She had been a "worldly" woman, she told them, never thinking that there would be any life other than the one she was living while on the earth; and so she had shaped her daily conduct by that narrow standard. Her earth-life had ended sadly, and existence had been bitter ever since, "Restless and hopeless, I have wandered for a long time," she said. "I have seen you two a number of times and have heard you talk to the women. Your words seemed to bring to me a glimpse of something better, but I never had the courage to speak to you until now."

Signe put her arms around her, drew her close, and kissed her cheek. "Let us do you all the good we can," she said. "We are going now to attend a meeting where my husband is to speak. Come with us."

Rachel linked her arm into that of the stranger's, who willingly accompanied them. "Is your husband also a preacher?" she asked of Rachel.

"I have no husband," was the reply. "I did not—I mean, he did not find me, has not found me yet." Rachel was somewhat confused, but she smiled as ever.

"She means," explained Signe, "that she did not marry while in earth-life, for the very good reason that she had no chance—"

"None such that I could accept," added Rachel. Then as the newly-found friend looked at her inquiringly, she continued:

"I have always believed, and I believe now, that I have a mate somewhere, but he has not yet been revealed. Frequently I asked the Lord about it in earth-life, and the answer by the spirit always was 'Wait, patiently wait'; so I am still waiting."

"And you still have faith," asked the stranger, "that the God of heaven will answer your prayers and bring about all things for the best?"

"Why, certainly."

"I wish I could believe that. Had I in earth life had some such belief to anchor to, perhaps I would not have made so many mistakes. I married twice, and they were both mistakes. I have heard of people praying about many things, but never have I heard of the Lord being asked about love affairs."

"That may be true," said Signe; "and it shows how foolish we were. Why should people importune the Lord about small trials and petty ailments, and at the same time neglect to ask His guidance on matters of love and marriage which make or mar one's life?"

The three passed along in silence. Presently the newcomer spoke again:

"I am getting more light and hope since I associate with you two. I believe my faith is being kindled, and O, it feels so good to get a little firm footing."

"Yes, dear sister," said Rachel. "The tangled threads of earth-life are not all straightened out yet. It will take time, and we must have patience."

(To be continued)

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BRIGHAM YOUNG ON THE SCREEN

(Continued from page 582)

machine used for Sonja Henie's skating pictures froze six inches of ice on the "Mississippi" for the Brigham Young film.

The cricket plague of early Utah days provides a thrilling climax to the picture, blending into organ and choral music from the famed Mormon Tabernacle on Temple Square in Salt Lake City.

The studio leased 25 acres of cricket-infested land near Cedar City, Utah, for some of the climactic shots, and gulls from Utah Lake have been photographed "swarming down on the crickets" which threatened to destroy the grain fields of early-day Utah.

★

100 YEARS AGO

From the "Star" August, 1840

In a letter from Elder Donaldson, a Missionary bound for the East Indies:

I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend. . . . The tumult and the noise that there is here is equal to the raging of the sea; . . . the Sunday is kept only by cursing and singing wicked songs. . . . I hope you dear brothers and sisters will pray for me. . . . I understand that some of the castes where I am going worship fire, and some water; some the Sun, and others the Moon. . . . I understand, too, that the poor afflicted people hate the English very much, but may the Almighty grant that I gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the Gospel.

Scottish District Conference

SEVENTY-ONE children, members of the Thornliebank Primary Association, participated in the concert which preceded the Scottish District Conference on Saturday, August 3rd. Recitations and songs were rendered by members of the District and by President Anastasiou who was in attendance.

The Conference on Sunday commenced with a meeting of the Branch Presidencies of Airdrie, Edinburgh, Glasgow and Aberdeen with President Anastasiou, to whom he gave valuable advice and instruction.

At 2.30 p.m. the general session convened. Brother Robert McQueen presented the names of the General Church Authorities and the Mission Authorities for the sustaining vote of the assembly. The Conference theme, "The Second Coming of Christ," was ably presented and developed by President George Findlay of the Aberdeen Branch, President John Houston of the Edinburgh Branch, President Andrew McGowan of the Glasgow Branch, and Brother James Martin, First Counsellor of the Airdrie Branch (President Graham Park being absent on Government work). The concluding speaker was President Anastasiou. He enumerated the consequences of disobedience and neglect of the laws of God by the Latter-day Saints and dire punishments which would come upon all who broke the Everlasting Covenant made with the Lord at the waters of baptism. There were 125 present, including a number of Primary children who contributed to the programme musical numbers under the direction of Sister Jean White.

Following this session President Anastasiou met with the Relief Society Sisters and discussed certain points and matters. A Priesthood meeting followed this and President Anastasiou counselled the brethren to try to realise the importance of the covenant made with the Priesthood of the Church, by an oath as presented in the Doctrine and Covenants 84: 33-42.

President A. B. McGowan of the Glasgow Branch conducted the final session which commenced at 6.10 p.m. Brother Ernest Osborne of the St. Albans Branch, London District, now serving in the Forces and visiting the Conference, was the first speaker and dwelt upon the theme. He was followed by the Sisters Mina and Jessie Thompson who rendered a sacred duet. Sister Catherine Horner, British Mission Genealogical Supervisor, spoke next and urged the Saints to gather their genealogies in preparation for the Second Advent of the Saviour. A sacred song, "In the Garden," by President Anastasiou preceded his conference address in which he spoke of the signs of the times and the events which will come to pass before the heavens are opened and the Lord comes to usher in the Millennium. 75 people, including many friends, attended this last session and the Spirit of the Lord was manifested in great measure. The Saints rejoiced to have been able to attend a most inspirational conference.

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DOINGS IN THE DISTRICTS

Bristol

In the River Avon, Bristol, on Sunday, July 21st, Edith Evelyn Clark was baptised by Brother Herbert S. Millard. She was afterwards confirmed by Brother Henry Neal.

London

Sister Marjorie Elizabeth Giecco was baptised on Sunday, August 4th, at Ravenslea Chapel, Balham, by Elder John Bleakley. She was afterwards confirmed by Elder James P. Hill.

PERSONALS

HILL—The daughter of Mr. Ralph and Sister Georgina Hill of Grimsby, born on the 10th July, was blessed and given the name of Stephanie Lillian Hill by President Eric Thorp of the Hull District on Sunday, July 28th.

PEACEFULL - BICKERSTAFF—Sister Elsie Beatrice Peacefull was married to Brother Herbert George Bickerstaff, both of the Southwest London Branch on Saturday, August 3rd, at Ravenslea Chapel, Balham. Many friends and members attended the reception held afterwards. Elder James P. Hill of the Mission Presidency performed the ceremony.

BUCHANAN - LESLIE — Sister Elizabeth Buchanan of the Glasgow Branch was married to Brother Alexander Leslie of the Belfast Branch, at Ardeer, Halls Stevenson, Ayrshire, on July 24th. Brother Leslie left on Monday, July 29th. to join the R.A.F.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5. King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool.
L. D. S. Chapel,
7, Osborne Road.

Wigan:
*L. and Y. Station.

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